"The Facts in a Nutshell"

as understood by us

in regard to

The Separation

of the

Pennyslvania Congregation

Trousdale, Kansas.

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To Whom It May Concern Greeting In Jesus Name:

We think it good and we hope profitable and for the benefit, satisfaction and comfort of those who may live when we have gone to our reward, to give the reason why we were compelled to worship apart from the Pennsylvania Congregation as near as possible. The real issue was the difference in the teaching of the **Plan of Salvation.** First, we wish to humbly confess and we do regret mistakes made by us in more than one instance and we wish to leave our testimony here that it was with regret and sorrow of heart that we were compelled and obliged to take this step.

We did not however (as we have been falsely accused) take this step because of any mistreatment or anything we had to bear or suffer on account of the doctrine we advocated, nor was it because of any ill-will towards anyone. But simply could not consistently or conscientiously represent a conference or church which manifested a disposition to crush the experience and destroy the faith of entire sanctification as a definite experience received by faith, which had been taught by us for twenty years or more and accepted as Biblical.

The conference held at the Catland, Church, Peabody, Kansas, October 1899, passed a resolution as follows: Resolved that we believe in a definite second work of Grace. Question was: Is the baptism of the Holy Ghost necessary to acceptable Christian living,and is it the duty of every one to seek it until definitely experienced? The answer: According to Matt. 3:11, Acts 2:4 and Acts 2:38—39, the baptism with the Holy Ghost is as necessary to be obtained as **conversion,** and that it becomes the duty of every **believer** to seek and tarry until they have definitely experienced it 1 Cor. 12:13. The following year at the Pennsylvania Church, Trousdale, Kansas, there was passed a resolution concerning the Bishops when baptising converts they were to lay hands on them and offer a special prayer that they might receive the baptism of the Holy Ghost. (See Kansas and Nebraska conference records.) The position taken at the Peabody conference however was strongly opposed at that time by some of the abliest ministers of the eastern conferences, but the home sentiment was too strong and it was overruled and accepted as the

mode of teaching the plan of Salvation. But those ministers with some others, from then on, as well as before, looked upon this conference and church district, with more or less suspicion.

In a few years the Hesston academy was launched and ministers from the eastern conference came to launch it, when the work of correcting the teaching on the doctrine of entire sanctification was carefully begun. Along about this time a question regarding the second work of Grace was presented to the ministers to be brought before the conference then held in Nebraska resulting in a decision to appoint a ministerial meeting in which it was hoped that the ministers of this conference district in discussing different topics including the plan of Salvation could be brought to the point of seeing more alike and to a better harmony of teaching and that the teaching which was deemed by them to be erroneous could be carefully corrected, which hope however proved unsucessful, but after having two yearly ministerial meetings in which there was much discussion in public and private resulted only in a more definite stand taken by both sides. In one of

those discussions it was asserted that the Baptism of the Holy Ghost was not for the people of this present age, but Pentecost was only for that time to initiate the people into the Christian Church Acts 2nd chapter and at Samaria it was only for the Samaritians to initiate them into the Christian Church Acts 8:14–17 and at the house of Cornelious it was only for that day to initiate the Gentiles into the Christian Church Acts 10th chapter and that the Holy Ghost baptism is not for the people of our day: also that a person does not definitely know he has received the Baptism of the Holy Ghost. This same minister was chosen by the leaders of the church to be spokesman and he also claimed that he was called of God to correct the erroneous teaching referring to entire sanctification as taught by us.

The discussions were not all one sided however, the Holiness side also had abundant opportunity granted them to give a reason for the hope that was in them which they did in Public and Private discussion declaring openly their Faith in regard to the plan of Salvation, especially on entire sanctification, by faith in the

Blood of Jesus Heb. 13--12, this was written out and a copy given to each one of the four Bishops then in the district asking them in return to give in writing just what the church believed on this point entire sanctification which however they have not done up to this date (3 years hence) but showed there displeasure by there fears and doubts on the subject by not acknowledging one of their ministers, as being in full fellowship with the church and conference on the plan of salvation, who stood for the doctrine of entire sanctification as a definite experience received by faith subsequent to regeneration, so that it became more and more evident that the ruling element in the church and conference was deciding against what they previously had taught themselves and that the testimony and faith of entire sanctification was to be crushed and destroyed, and especially for souls to be urged to seek according to Luke 13—24 and expect to receive by faith the Baptism of the Holy Ghost was ignored and strongly opposed. At the following conference in 1912 a resolution was passed as follows. Resolved that we believe the Bible teaches that without

Holiness no one can be a child of God Heb. 12-14: 2 Tim. 1-9: 1 Cor. 12—13 that each believer should so order his life that he may meet the conditions for fuller growth in holiness 2 Cor. 7, 1; 2 Pt. 3—18, 2 Cor. 3—18 and that we should trust the Lord for a constant keeping and look forward to a completeness in Holiness at his coming 1 Thes. 5, 23—24 3—13. This Resolution and the application that is made in it of these scriptures we felt was not only erroneous, but actually misleading and a thrust at the fundamental principles of salvation.

The result was the East Emmet Church was built and dedicated to the Lord May 25, 1913 where it is hoped that Bible Holiness may and will be earnestly advocated and taught in the Fear of God and by His Grace until Jesus comes again.

John G. Longnecker
E. H. Byler
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Ira Hamilton
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